

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, AUG 26, 1909.

NEW SERIES VOL. XI. NO. 34.

Consider The Lilies.



It is good to stop and ponder on the words that Jesus said,
As we work and strive together in our toil for daily bread.
Take no thought for food and shelter, nor the things that ye shall wear,
For all nature gives assurance, in profusion everywhere,
That the God who feeds the sparrow, clothes the lily, paints the rose,
Will provide the things most needful in this life, on to its close.
We should gather inspiration from this world in which we live,
And discern among its beauties all the meaning God would give—
See among the fields and flowers what our Lord himself reveals,
When He says, I am the Rose of Sharon and the Lily of the fields.
If we serve the god of mammon, he will doubtless pay in gold,
But the things of life most precious are not his to give or hold.
Seek ye first of all the kingdom of our God, His righteousness,
And these other things are added day by day in plenteousness.
With the eye of faith to see it, life is not a strife for gain,
But to do our nearest duty, though it bring not ease but pain.
What is knowledge, what is learning, if they blind us to the light
That is flooded forth in glory on a cloudless, starry night?
What is science, deep and mystic, if it does not point the way
To the God who smiles on Nature in the splendors of the day?
We should catch the Psalmist's spirit, who could see in earth and sky,
God's completest revelation of Himself to human eye.
What though men of deepest learning, versed in sciences and art,
Do proclaim a new religion, in which Jesus has no part?
Human nature, striving, longing, yearning, feeling after God,
Finds its only path of safety where those ancient feet have trod,—
Finds it in the narrow pathway, leading by the cross alone,
Whereon Christ, divinely human, did for human sins atone.
Thus the link that binds us Godward was wrought and fashioned then,
And in Jesus Christ our Savior is the only hope of men.
So let learned skeptics perish, while the humble turn to God,
Whence the lily gets its beauty, though it springs from out the sod.
Brookhaven, Miss.

—N. T. Tull.



The Redemption of Man.

(By S. B. Dobb, Ackerman).

Now let us turn to the plan of redemption as consummated by Christ and see if it does not meet the condition of man as we now find him.

After the confusion of tongues we next find the Lord appearing unto Abram, in chapter 15 of Genesis, and blessing him and promising to make a great nation of him, that should be as the sands of the seashore, and blessed him with the promise of Christ.

In chapter fifteen we find that the word of the Lord came unto Abram in a vision, saying: "Fear not Abram, I am thy shield and thy exceeding great reward, and carried him forth and showed him the stars and told him to number them, telling him: So shall thy seed be. And he believed in the Lord, and it was counted unto him for righteousness. Here we find Christ (the Word) making his first appearance to man and allaying his fears, placing himself as his shield, and his exceeding great reward; and the first soul believing in the Lord and being redeemed, it being counted unto him for righteousness, and the number thus to be redeemed should be as the stars of Heaven.

From this time forward God takes a special interest in the welfare of Abram and his descendants. He leads them by his divine hand, cares for them by his special providence, delivers them from their enemies and from bondage, hands them down from Mt. Sinai, through Moses, a code of laws, that has become the basis of all moral and civil law of the world, and finally establishes them as his own chosen people, in the land of Canaan, where it was said in the time of Solomon, they were as the sands of the sea, and they had become one of the greatest nations on earth.

But with this great theocracy, with its sanitary rules, and codes of civil and moral laws handed down from God himself, which developed man into the highest state of morality and civilization that has ever been attained on earth. There was not one thing that could change the affections, dispositions and the heart of man, or rescue him from that depraved state in which he is in by nature but it only acted as a school-master to point and prepare the world for the coming Messiah and the redemption of man, and the plan of salvation.

God seeing man in this condition, struggling to rescue himself from sin and the bonds of iniquity, and the time having fully come—that is all due preparation which had been going on for two thousand years, to prepare the world for his coming, God, moved through compassion and love for man, determined to come to his rescue and redeem him from his fallen and depraved state and restore him back to himself and a state of happiness.

How was this done? Does the plan of redemption fit man as we now find him? The first step of this great plan was miscegenation of man with God himself. The Holy Ghost came upon Mary like a shadow and she conceived Christ, and so the Messiah was born from God, and was God. Thus by this act God took on the form and nature of man and also placed himself under the curse of sin, and under the curse by taking upon himself the nature of Satan, or our depraved nature, which is sin, and which also brought him under the penalty of the first command—the day thou eatest

thereof, thou shalt surely die—for the sting that causes death is sin. Thus we find him putting himself under the curse that he might destroy the works of the devil, for in John we read: That for this reason was the Son of Man made manifest, that He might destroy the works of the devil. That is that He might destroy this human or depraved nature in man.

Man for 4000 years had been battling with his Adamic or Satanic nature, trying to subdue and overcome it, but failed. Now God in Christ undertakes it for him; mark the progress and its consequences.

In the first instance, as soon as Christ enters upon his great mission in the world, He is taken up in the wilderness to be tempted. Here Satan appeals to his vanity, pride and hunger, three of the strongest passions of human nature. Yet Christ was able to withstand these temptations and say get thee behind me Satan. From thence we find him going about on his divine mission, demonstrating the power of God, administering to the wants of humanity, and destroying the works of the devil. At the same time selecting his followers and organizing his twelve disciples into a band or church to whom he committed the work of his kingdom after he was gone. With this completed and his time having fully come, he goes to Jerusalem with his disciples to eat the Passover and to enter into the final conflict with Satan and the powers of darkness.

After foretelling his destiny, making final arrangements with his disciples, he retired to the Garden of Gethsemane where again Satan tries to overwhelm him by bringing to bear upon his soul his whole power of sin, sorrow and oppression to such an extent that he sweat as it were great drops of blood, and cried out in the agony of his soul, Father if it be possible, let this cup pass from me. And it looked for the moment as if human nature would fail and he would be overcome, but hear him as he again wins the victory as he says "not mine, but thy will be done." From this time until his death Satan abandons the conflict alone, but in a few short hours marshals all the powers of darkness, demons of earth and nations of men to aid him in overpowering and overcoming the Savior of men. See him as he has one disciple betray him, another deny him, and all the rest forsake and abandon him in quick succession. Then his mock trial before the corrupt Jewish and Roman courts, the highest tribunals of earth. See him spat upon, scoffed, slapped in the face, crowned with thorns, and scourged—all for what? That he might be driven into sin and forced to yield to sin by asserting his Adamic or Satanic nature, by resenting some one of those insults so revolting to human nature, thereby rendering himself incapable of making the atonement and accomplishing the work that he had undertaken. If any of these insults had provoked him to sin by asserting his Adamic nature, or if under any of those trials he had yielded to Satan or been overcome, he no longer would have been pure and spotless, so that he could die, the Just for the unjust.

But with all this we see him quietly submitting to every insult and withstanding every temptation that is heaped upon him, and that he quietly and calmly subdues every human passion, and is led to the cross as pure and spotless as a lamb, with

the same sweet spirit he has manifested all through life.

Yet this life so pure and holy will not redeem man from the curse nor satisfy the perfect law of God, which said the day thou eatest thereof thou shalt surely die. This penalty must be met by man if no one comes to his rescue. This depraved nature in man must be destroyed.

Now we see him as he hangs on the cross, his earthly career finished, as he passes beyond the reach and power of earth and men. As he enters the last conflict with Satan, and permits his soul and spirit to come under the dominion of sin and death (which is banishment from the presence of God, and its consequences) and as the Father withdraws His presence and leaves him to enter the doom and suffer the death of the lost alone we hear him cry with the anguish and despair of a lost soul, "My God, why hast thou forsaken me." And thus his spirit was permitted to come under the dominion of sin and Satan in order to meet and receive the punishment adjudged against the soul of man, in order that he might satisfy the demands and justice of God's law, and so awful was the conflict that the earth trembled, the graves gave up their dead, the sun refused to shine, and the earth was covered in darkness; and for the time being it seemed that Satan had prevailed.

But in due time we find him wrenching the keys of death from Satan, bursting the bands that held him in captivity, and rising triumphant over death, hell and the grave, and find him walking on earth with a new life with this mortality of Adamic nature gone, and no longer contaminated with sin, and from under the curse of the law. Thus the atonement was completed, God's justice satisfied, and the means of man's redemption was perfected, and yet while Christ has risen and passed from under the law and become the first fruits of them that slept, man is still under the curse and not saved, for the carnal mind is enmity against God, is not subject to the law of God neither indeed can be.

How then can this atonement be applied to man? How can he obtain this new life? This life that Christ had after his resurrection, for this and this alone will destroy his Adamic nature and free him from the curse. Christ said unto Nicodemus: Marvel not that ye must be born again.

Christ being God, he has the power to regenerate or recreate our hearts, and by this power over death he creates within us new hearts, and gives a new and spiritual life from above, with new hopes, new thoughts, new aspirations and new desires. He breathes into man his spirit and nature which becomes a well of living water springing up in his heart. After his ascension he sent his spirit into the world to convince man of sin, righteousness and judgment. "This spirit operates on the heart of man, and applies the divine law directly to the soul, and lays its obligations upon the movements of the will and desires of the heart, makes the law spiritual and its penalty spiritual, and appealing to the authority of the supreme God, lays its claim upon the naked soul. (This divine spirit) enters the secret recesses of the spirit's tabernacle; flashes the light of divine law upon the awful secrets known only to the spirit itself and with the voice of God speaks to the mind Thou shalt not will, nor desire, nor feel wickedly." "The soul thus quickened by

this divine spirit is made to realize its guilty condition and the condemnation that rests upon it, by the divine law, and is made to realize the awful doom that awaits the impenitent and unpardoned sinner, the destination of the soul and body, and the eternal banishment from God's presence that awaits him in this natural and depraved condition." Then the voice of Christ speaks unto this soul as it did to Abraham and says, "Fear not I will be thy shield and exceeding great reward." I suffered all these things for thee and for thy sake. Look unto me and live. I will clothe you with my righteousness; I died in thy stead, trust in me and I will give you a new life. And the soul looking up unto him with a Godly sorrow and trusting all to him for salvation, says "I can," "I do believe," "I will trust all to thee," Thou and Thou alone can save me, my Savior and my Redeemer, and his life is merged into the life of Jesus Christ and there is a new born soul in the Kingdom of God, while the angels in Heaven shout for joy. A soul has been redeemed and passed from under condemnation and from under the curse, and is now made a child of God and a joint heir of the Lord Jesus Christ, and peace, hope, joy and redeeming love reign supreme, for sin shall have no more dominion over it. Rom. 6:14—and now there is therefore no condemnation to them which are in Christ Jesus Rom. 8:1.

Yet the work is not complete. The body is still under the curse, the human passions remain the same. Paul said, Rom. 7:23, But I see another law in my members warring against the law of my mind and bringing me unto captivity of the law of sin which is in my members. And in chapter 8:23 he says: And not only they but ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit: the redemption of our bodies.

It is through death and the resurrection that the body is redeemed and brought from under the curse and condemnation. It is sown a mortal body and is raised a spiritual body. At the resurrection the soul adopts a spiritual body free from the curse with all the Satanic nature gone. Thus man stands redeemed both soul and body, and is in peace and harmony with God, and is thus fitted for his abode in Heaven, where he will sing the song of redeeming love with his whole soul, mind and strength and love his neighbor as himself, which is the fulfillment of the law.

Time and Place of Associational Meetings.

West Judson—New Harmony Church, near Blue Springs, Frisco R. R., Tuesday, Aug. 31, 1909.

Tippah—New Hope, 5 miles N. E. of Ashland, Wednesday, Sept. 1, 1909.

Chickasaw—Buckatunna, M. & O. R. R., Friday, Sept. 3, 1909.

Union—Port Gibson, Y. & M. V. R. R., Friday, Sept. 3, 1909.

Oxford—Courtland, I. C. R. R., Tuesday, Sept. 7, 1909.

Pearl River—China Grove Church, 15 miles W. Columbia, Tuesday, Sept. 7, 1909.

Sunflower—Drew, on branch of Y. & M. V. R. R., Tuesday, Sept. 7, 1909.

Zion—Shady Grove, 3 miles N. Tomnolen, S. R. R., Wednesday, Sept. 8, 1909.

Central—Yazoo City, Y. & M. V. R. R., Wednesday, September 8, 1909.

Holly Springs.

Dear Record: I am glad that I can write to you of the good meetings that have been held by Bro. W. G. Thompson. I secured the services of Bro. Thompson for three meetings. On account of the sickness of my little girl I could not hold these meetings. God has blessed these labors with about 25 professed conversions and 14 baptisms and some others who will join later. The preaching was of the old, old Gospel. No new, easy, short methods were used. But sinners were told that there was a Hell to escape and a Heaven to gain and that God's way was "Repent and confess your sins," and "believe the Gospel" and God would "forgive your sins and cleanse you from all unrighteousness." It was grand and glorious to hear the old story told in such power and zeal and love. God's children were lifted up to higher and nobler purpose and life. The seed sown are bound according to God's promise to bring forth fruit.

The churches with which these meetings were held are Spring Creek, south of Holly Springs, J. P. Horton, pastor; Slaydins, H. B. Russure, pastor; Mt. Pleasant, J. P. Horton, pastor, now W. G. Thompson pastor. J. P. Horton resigned since. Bro. Thompson is going to teach the school this winter at Mt. Pleasant. We hope that Bro. Thompson may secure the care of some other churches in this territory as the pastors of several others are going to give up their work, and he is a good man for the field. His home is at Blue Mountain, Miss., where he may be addressed.

Yours in Christ,
J. P. Horton.

Glorious Meeting at Dockey.

A meeting was appointed with this church to begin the second Sunday in August. Bro. W. H. Morgan, of Shaw, at my request promised to aid us in the meeting. When the time came, I was sick in bed and unable to go. I wrote to Bro. Morgan requesting him to go and hold the meeting. He did so, the Lord was with him, and a glorious meeting of far-reaching influence resulted. The meeting closed Sunday, August 15, with the baptismal service. There were received 26 for baptism and 7 by letter and statement, total 33. Surely the Lord has done great things for us, whereof we are glad. Blessed be His name.

I have recently moved to Clinton. I am now recovering from my sickness and am anxious to get to work for the Master. I shall be glad to assist any brother pastor who may desire my help, or to hold meetings wherever desirable. I would also consider a call to the pastorate. Address W. M. Reese, P. O. Box 295, Clinton, Miss.

Hopewell.

Have just closed our annual meeting of days. We had the Gospel plainly, humbly and lovingly preached by our former pastor, R. L. Wallace. Our present pastor upholding and strengthening his hands. We hope God's people have been raised to a higher Christian living. Visible results one by letter and five by baptism. The Lord be praised for His goodness to the children of men and to Him be all the glory.

W. A. Gatewood.

Copiah—Gallman, I. C. R. R., Thursday, Sept. 9, 1909.

Columbus—Border Springs, Lowndes Co., 10 miles N. Steen's S. R. R., Friday, Sept. 10, 1909.

Chickasaw—Myrtle, Frisco R. R., Tuesday, Sept. 14, 1909.

Judson—Tombigbee Church, 3 miles E. Mantachie, Tuesday, Sept. 14, 1909.

Bay Springs—Bay Springs Church, Wednesday, Sept. 15, 1909.

Tishomingo—Cane Creek Church, Alcorn Co., Wednesday, Sept. 15, 1909.

Strong River—Bethlehem Church, 7 miles W. Pinola, Columbia branch G. & S. I., Sept. 16, 1909.

Mount Pisgah—Ebenezer Church, Newton Co., Saturday, Sept. 18, 1909.

Deer Creek—Belzoni, September 21.

Calhoun—Old Town Church, 6 miles N. E. Pittsboro, Wednesday, Sept. 22, 1909.

Lauderdale—Poplar Springs Church, Thursday, Sept. 23, 1909.

Red Creek—Corinth Church, Lamar Co., Saturday, Sept. 25, 1909.

Rankin County—Rock Bluff Church, 5 miles S. Polkville, Tuesday, Sept. 28, 1909.

Yazoo—Durant, I. C. R. R., Wednesday, Sept. 29, 1909.

Carey—Roxie Church, Miss. Valley R. R., Friday, Oct. 1, 1909.

Lawrence County—Monticello, Lawrence county, Friday, Oct. 1, 1909.

Chester—Longview Church, Aberdeen branch I. C. R. R., Saturday, Oct. 2, 1909.

Liberty—Liberty Church, Sumpter county, Ala., Saturday, Oct. 2, 1909.

Yalobusha—Pleasant Grove Church, 4 miles S. W. Coffeeville, I. C. R. R., Wednesday, Oct. 6, 1909.

New Liberty—Leaf River Church, 9 miles W. Louin, Wednesday, Oct. 6, 1909.

Mississippi—Hopewell Church, near M. C. R. R., Franklin Co., Thursday, Oct. 7, 1909.

Louisville—Harmony, 10 miles E. Noxupater, Saturday, Oct. 9, 1909.

Pearl Valley—Mar's Hill Church, 4 miles N. of Edenburg, Saturday, Oct. 9, 1909.

Aberdeen—Verona, M. & O. R. R., Tuesday, Oct. 12, 1909.

Coldwater—Coldwater, I. C. R. R., Wednesday, Oct. 15, 1909.

Kosciusko—Pleasant Ridge Church, 5 miles N. E. Sallis, Friday, Oct. 15, 1909.

Lincoln County—Brookhaven, Friday, Oct. 15, 1909.

Tombigbee—Mt. Pleasant Church, 26 miles N. E. Tupelo, Saturday, Oct. 16, 1909.

Hopewell—Oak Grove Church, 7 miles S of Forest, Saturday, Oct. 16, 1909.

Leaf River—Lucedale, Greene county, Sunday, Oct. 17, 1909.

Monroe County—Mt. Zion, 6 miles E. Amory, Wednesday, Oct. 20, 1909.

Trinity—County Line Church, near New Cumberland, Wednesday, Oct. 20, 1909.

Bogue Chitto—Silver Springs Church, 13 miles east Osyka, Thursday, Oct. 21, 1909.

Harmony—New Providence Church, Friday, Oct. 22, 1909.

Lebanon—West End Church, Laurel, Oct. 28, 1909.

Gulf Coast—Gulfport, Wednesday, Nov. 10, 1909.

If any brother who reads this sees that the place and time of his associational meeting is not given here, will he please send such information to The Record? Or if any brother knows there is an error in this list, will he please give the correction?

The Baptist Record,

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J. A. Wyne, 125 Main St., Dallas, Texas.

Rev. W. J. Derick, of Water Valley, is spending the week with his parents in our city.

Pastor McCain, of Kentwood, La., is assisted in a meeting this week by Evangelist W. P. Price.

Evangelist W. P. Price has just come out of a good meeting at Houston, where Rev. L. A. Moore is pastor.

Rev. J. A. Lee has recently aided Pastor J. C. Parker in a meeting at Palestine, in which there were 11 additions.

Rev. W. B. Holcomb honored our office with his presence on his way from Quitman to Wesson. His correspondents will address him at the latter place, where he began his work last Sunday.

On the 17th inst. Mrs. McLellan, wife of Rev. W. E. McLellan, passed to her reward. She died at their home in Wipona, and was buried in the city cemetery on the 18th. We extend sympathy to the sorrowing husband and children.

Rev. W. F. Yarborough, pastor of Jackson First Church, is assisting Rev. M. J. Derrick in a meeting at Bogie Chitto this week. On last Lord's Day while Pastor Yarborough was at Bogie Chitto, Pastor Derrick preached two fine sermons in First Church, Jackson.

Pastor W. A. Jordan offered his resignation to the Yazoo City Baptist Church last Sunday on account of the continued illness of his little girl. The climate seems to be against her and it is thought he will have to leave the Delta. The resignation has not been accepted yet. There is no other reason for the move.

THE BAPTIST RECORD.

Thursday, August 26, 1909.

Four Meetings.

On July the 18th we began with Bro. J. E. Lowe in two meetings in Louisiana at Jones Creek and Zoar. We continued at the first for 6 days. We had good congregations. Results, 3 united for baptism.

At the second named place we began on the 24th of July and continued for six days. The congregations were very fine. We received here 11 for baptism. This is a Catholic country, so making conditions somewhat hard for a good Gospel meeting, but we had 2 converts from the Roman Catholic Church.

Bro. Lowe has a good work in both of these churches. I am so glad I had the opportunity of aiding him. The people were so kind to the preacher. They esteem their pastor very highly.

Next to dear old Mar's Hill, one of my churches. We began there on first Sunday in August, having Bro. Tandy with us. The preaching was as fine as I ever heard through a meeting. Our church was very much revived. The Lord gave unto us 3 by letter and 29 by baptism. And on 3rd Sunday, my next appointment, we received one other for baptism, making 33 in all. We thank Bro. Tandy for his noble work and his good church, Hazlehurst, for the loan of him.

We next went to Roxie to aid the Bishop John Thompson. We had here a splendid meeting, 4 by letter and 10 for baptism.

We begin here the 4th Sunday in August with Pastor Yarborough to do the preaching. M. J. Derrick.

Bogie Chitto, Miss.

Please Read This.

On the 265th page of the Southern Baptist Convention minutes will be found a list of all the associations in Mississippi with the number of Sunday Schools and their enrollment in each association.

Bay Springs, Bethel, Choctaw, Magee's Creek, Mount Pisgah, Tallahala and Tombigbee all failed to report any schools.

Calhoun, Carey, Harmony, Hopewell, Leaf River, Liberty and Louisville reported schools but failed to give the enrollment.

I am sure the pastors in these associations would not have the denomination think they do not believe in Sunday School work.

Brother pastor or superintendent, please see that your school is reported to the association. Get clerks who will record these items. Read what Rev. W. E. Lee said about the distribution of State convention minutes. Let's have every school in Mississippi reported this year.

J. E. Byrd.

Central Association.

The Central Association will meet with the Yazoo City Baptist Church on the 8th day of September, 1909.

The church is making preparation for free entertainment of all who may come, but please sit right down now and send a card to Dr. A. B. Kelly that you will be there. Don't fail.

W. A. Jordan, Pastor.

Strong River Association.

The Strong River Association will meet with Bethlehem Church in Simpson county on Thursday before the 3rd Sunday in September, 4 miles east of Georgetown on the Great Southern Railroad, 8 miles west of Pinola, Gulf Branch.

J. C. Buckley.

Waynesboro.

Waynesboro Baptist Church has just recently closed a meeting lasting eight days. Bro. H. R. Holcomb, pastor of the First Church, McComb City, did the preaching. This was his third successive meeting, and is said to have been the best of the three. Great crowds attended day and night. Bro. Holcomb preaches the Gospel—preaches it boldly, yet in love. His one thought is to lead the lost to Christ and edify and establish the saved, "holding fast the teaching of the faithful Word throughout." He was unanimously invited to come back next year. There were twenty-three additions—eighteen by baptism.

W. A. Lusk.

Have State Missions Become a Back Number in Mississippi?

We gave our money to be used in other States with large liberality. Are we going to forsake entirely the work for which Mississippi Baptists are alone responsible?

The second week in August shows at its close \$4,367.66, since July 1st.

My brethren what are you doing to help us?

My sisters what are you doing to help us?

Bro. Pastors does the situation appeal to you?

A. V. Rowe.

Olah.

We began our meeting with Olah Church, Pearl River Association, on the 7th day of August and continued to the 13th. Rev. J. J. Justice, who is on his vacation from the Seminary, did the preaching and did it well. Bro. Justice is a sound Gospel preacher, and in an expressive way presents the truth in great power. He will return to the Seminary at the opening in September. He with his noble consecrated wife, are fine Christian workers. The result was twenty-five accessions to the church. On the last day of the meeting we baptized twenty happy converts in the crystal water of Little River. The church was stirred possibly as never before. We held song and praise service before every preaching service and the brethren were free to speak giving Godly admonitions together with their Christian experiences. The writer is frank to say that this was one of the most consecrated meetings it has been his pleasure to attend. There was not a single proposition throughout the service except for converts to unite with the church and be baptized upon a profession of faith in Christ. The church showed their appreciation by presenting the preacher a purse of \$52.50.

J. E. Davis.

Thursday, August 26, 1909.

THE BAPTIST RECORD.

What is Preaching the Word?

If we know anything about it the Word is the Gospel of the Christ, and the Gospel of the Christ is made up of all that there is about the Christ in the Bible, not only the story of his birth, life, work, suffering, death, resurrection, ascension and intercession, but all of the promises, prophecies and symbols in the Book concerning him. This is the Word that we are commissioned to preach. The Christ the Germ in the Old Testament, and the Christ the living and saving Personality in the New Testament. When we have done this we have preached the Word which is the way of life and salvation to a lost and ruined world.

Now what is it to preach the Word? The Word contains very many single truths yet all directly or indirectly related and therefore to preach any one or more of those truths is to preach the Word. But what is it to preach the Word? Are there not four prime elements in all true preaching? and are they not 1. Explaining or expounding? 2. Proving or convincing? 3. Applying or making it personal? and 4. Persuading or pleading with the people to accept the Word as preached? Now if this is true or even half true, what is to be said of no little of what is called evangelistic preaching of the present times? There is little in it that explains, less that convinces, and only a lot of statements and exhortations and a large sum of persuasion with tears in the voice along with pathetic mother, death bed and sudden death stories pathetically told, and with most of the light and conviction of the blessed Word left out. Now the effect of such preaching as we have seemed to observe has usually been to interest and move the ignorant and unthinking among the people and that even to touch only their emotional faculties and to be of a very transient character, while the more thoughtful and considerate people remained unconvinced. It is very true that the Holy Spirit is the power who convicts the sinner and shows the truth to the Christian, but it is equally true that He uses the Word of God to produce that conviction. Now when you add to this sort of declaiming of half way or less than half way preaching of unsupported statement and laudatory persuasion, the peculiarly taking and personally magnetic not to say commanding even compelling methods sometimes if not often used, do you wonder that some men, but not a very large number are so successful? (I use successful in the common acceptance of the term). They count large numbers of converts sometimes by the hundreds and even thousands and are hailed to the world as high-class Pentecostal preachers and all others who pursue the good old Gospel way of explaining, proving and applying the Word with wholesome persuasions are left far in the shade of these stalwart Ajaxes of the modern Pentecostal twist. I say twist for there is little more in a lot of it than a twist, a fad, if not a fraud.

The Pentecostal day was like Christ's redemption and salvation by grace, once for all time. That great occasion and work was to serve a double purpose and that was first to authenticate the Divinity and Lordship and power of our Savior the Christ, and second to put a seal on the ministry of the Apostles, and the church our Lord had left to evangelize the whole world. The man who thinks that he can reproduce Pentecost and then claims that he has done it, would do well to look somewhat as to his resources, his reinforcements, his methods, and his inspirations. We think God may be and often is in such movements, but not in Pentecostal force and plenitude but only to that extent that the Lord Himself has promised that "His Word shall not return unto Him void." There may be good results but always in keeping with the true Word that is preached.

In love, your brother,
J. A. H.

A Schedule, a System and a Suggestion.

The Foreign Board has issued a schedule of apportionments for the various district associations of our own and other States with a view of equalizing the \$36,000 asked of our State at the last Convention meeting at Louisville. This schedule together with one for Home and State Missions was published by Secretary Rowe in The Record several weeks ago and now that the various associations are about to begin their meetings it would be well for it to be published again so that each moderator and clerk might have it to carry to his association for use in reports.

This schedule may not be apportioned just as you would have done it but Bro. Rowe has done his best to make it equal and fair. Now let us adopt it in our associational meetings and do our best to raise it in the churches.

In order to have system about it let each association appoint a committee of its most level-headed men to apportion the amount asked of each association among the churches of that association. Let this amount be the minimum that each church expects to raise, all of them going beyond it if possible.

But since no plan will work itself I want to make a suggestion to the pastors and associational vice presidents of the Foreign Board. Whether your association adopts the apportionment for the various churches or not, set to it, that the amount for your association is incorporated in the report on foreign missions and then have it understood with some earnest, consecrated layman in each church in the association to co-operate with his pastor in seeing that his church makes an offering for foreign missions before the next meeting of the Southern Baptist Convention. Let the associational vice president keep in touch with this brother and be able to give information as to the churches in his association to the Foreign Board at least once a quarter.

Brethren, if we ever reach the 809 non-contributing churches in the State of Mississippi some such plan as this must be worked. Let us begin right now to plan our work and work our plan. Let us avoid the miserable practice of postponing our offerings till the end of the conventional year when we must rush ourselves beyond reason to prevent an overwhelming debt. Why not begin with the beginning of your next associational year to make regular offerings for missions every time you have services. Use envelopes and keep a record of all givers and their gifts so you will know what to do when you take your special offerings. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," and then give it when you meet for worship. We need to give every time we worship just as we need to pray every time we worship. Try it.

W. F. Yarborough,
V. P. Foreign Board.

Lucedale.

I have been thinking for some time that I would write something about the work in my field in the piney woods. I began work at Lucedale on Jan. 1, 1908 and since that time there has been 86 additions to the church, 50 by baptism. We have paid off the debt on our church and painted it inside and out, and in addition we have put in a baptistry and two dressing rooms which are used for Sunday School rooms. The brethren have also built a nice pastor's home at a great sacrifice. The church has more than doubled itself along missionary lines.

Rocky Creek Church, 4 miles east of Lucedale, where I have been pastor, is another great church. I have baptized 109 into the membership of this church, and they have moved up from an anti-mission to a missionary church.

Shady Grove Church, 5 miles south of Lucedale, which had been without a pastor for two years, is also coming to the front. I have baptized 60 into this church.

Red Creek Union Church, in Jackson county is another great church which has moved upon higher plains. 20 have been added to this church by baptism. At our last meeting this church gave \$516 to Clark Memorial College.

Van Cleave Church is forging to the front in spite of the opposition that it has to combat with. I am preaching to this church during the week. There have been 14 additions to this church since I have been pastor, 16 by baptism. To God be all the praise.

There are a number of other places that are starving to death for the Gospel of Christ in this part of the State. May the Lord of the harvest thrust forth more men into the harvest field.

R. J. O'Bryant.

Gulf & Ship Island R.R. Co.

To All Ticket Agents:

Commencing Wednesday, August 25, 1906, the Gulf & Ship Island Railroad Company will make the following excursion fares to Gulfport, Miss., continuing through the season until further advised. Tickets good only on Wednesday trains into Gulfport, and returning leaving Gulfport, date of sale. These excursion fares will give all the patrons of the Gulf & Ship Island Railroad Company an opportunity to visit the Coast and enjoy the soft breezes of the Mexican Gulf.

TICKETS:

Form G. Ex. (These tickets good returning as shown above regardless of limit stamped thereon).

FARES:

MAIN LINE

From Stations.
Jackson, to Star, both inclusive.....\$2.00
Braxton to Lux, both inclusive..... 1.50
Hattiesburg, Miss., 1.25
McLaurin to Maxie, both inclusive... 1.00
Bond to Howison, both inclusive..... 75
Saucier, Miss., 65
Lyman, Miss., 35

COLUMBIA DIVISION

Pinola to Goss, both inclusive.....\$1.50
Columbia, Miss., 1.25
Hub to Lumberton, both inclusive.... 1.00

THESE SPECIAL FARES WILL NOT APPLY FROM FLAG STATIONS OR PRIVATE SIDINGS.

The Way of Salvation.

A soothing servant-girl once said of Paul and his companions: "These men are the servants of the most high God, who show unto us the way of salvation." Acts 16:17.

There is beginning to be much study among us about "the way of salvation," and it is good that it is so for it does seem that there is a growing disposition to turn from "The way, the truth, and the life"—the Eternal Christ—to ways devised by men. Human nature has such an unyielding desire to have part in saving the soul that it is next to impossible to stop its mouth or wrench from it a claim to part of the glory in the soul's salvation. This is manifested in several ways. We see it in such expressions as this about preachers: "He is one of our most magnetic preachers. He drew the people to him from the first." We also see it in our efforts to move human nature by manipulations, etc. We do not intend it but, nevertheless, we often do magnify the human instrument above the divine agent in soul-winning work.

I have had one man to hold a meeting for me and ask me to give him "a good write up." I heard one brother say that a brother helped him in a meeting then got mad because he did not brag on him as much as that brother thought he ought to have done when he "wrote up the meeting." Human nature is hard to eliminate from even our most sacred work. There is much of it in all of us. I wish we could all learn that text which says: "Neither is he that planteth anything, neither he that watereth, but God that giveth the increase." 1 Cor. 3:7.

But to "the way." There are two sides to consider when we study this subject. 1. God's side. 2. Man's side. But man's side is subject to God's side. As to how God works in saving a soul no one can tell. "He worketh all things after the counsel of His own will," consequently as He pleases. We must conform to what He has said in the Bible as we teach, but He is not confined to anything but right. In some cases God seems to us to use the Scriptures to convict a soul, in others a song, in others a prayer, etc., while in some cases He seemingly uses nothing as an instrument. He is God Omnipotent and being that He cannot be brought within the limitations of finite regulations, and it is folly to try.

But this we know, leading God to work as He wills, "the way of salvation" as taught in the Scriptures, is marked by four distinct features. Conviction, Repentance, Faith and Regeneration. Conviction is God's work in the soul wrought by the Holy Spirit in His own way; proceeding in the soul consciousness of having sinned against God in not believing in Jesus Christ—John 16:9; also making all other sins "appear exceedingly sinful," as they really are. Repentance is the result of conviction in the yielding heart, and its constituent elements are—sorrow for sin against God, and turning from sin unto God with contrite confession and purpose to do right before Him. God moves the soul by conviction and conviction produces repentance in the yielding heart. But there is no merit nor virtue in repentance. He who counts repentance as a deserving act weaves human nature into the warp of God's way of salvation, consequently makes the saving of the soul in part, at least a thing of human merit, therefore not all of grace.

Faith, also, is the result of conviction. So true is this that no one can believe in Christ

to the saving of the soul until convicted by the Spirit. It is through conviction that God draws the soul to Christ. And though man must believe to be saved, faith is not a thing of merit. Nor is it something that man can exercise at will; but only as moved and aided by divine grace. In fact, faith is not an act of will-power. I have heard many a one cry "I will trust Him," but find no peace. I, personally, believe every promise in the Bible, but many times when I pray I just cannot believe that the thing for which I pray is going to be given. Sometimes I affirm with all my will-power that it must come because God has promised, but that is not faith for the blessing does not come. Faith is not a self-conscious thing. Faith never sees itself but God in Christ. As long as self remains in sight faith hides behind the door. It is right to exhort men to believe. Men must believe or be damned. But still it is a fact that faith is not an act of human will-power.

Faith that brings the soul into union with God through Christ is, as I see it, a receptive, responding condition of the soul, produced by the in-working power of God's Holy Spirit, working as He wills. Note, faith is not an inherent condition of the soul but a Spirit-produced condition. It is a something that comes as a result of a something else. Paul saw this and wrote: "Faith cometh by hearing and hearing by the Word of God"—not by human will-power. Jesus also said of those who received him that they "were born not of the will of the flesh, nor of the will of man, but of God." "The way of salvation" does not make faith an act of human will-power, but a receptive condition of the soul. Will-power may resist and reject, but the receptive condition takes in and responds, without conscious thought of will-power. See that couple. That girl's heart is in a receptive condition to be wooed by that man. She takes in what he says. Does she exercise will-power to do it? You know not; she does not even think of will-power. Something has put the heart in a condition to listen and receive and she forgets self as she listens to his words. See that convicted sinner seeking peace with God through Christ. His soul is in a condition to listen to Jesus' message of love, a condition produced by convicting grace. God speaks through His Word, the soul listens and receives, simply and gladly receives without thought of exercising will-power, and the soul kissed by loving grace unconsciously responds—"My Lord and my God." Jesus weeps and the soul receives the woeing love because the Spirit has prepared the way by convicting grace. Somewhere along this "way" regeneration has its place. Just where God knows and as that is His work I need not know, but personally I believe that it occurs when the soul prepared by convicting grace first receives the loving Christ. But be that as it may, "the way of salvation" includes Conviction, Repentance, Faith and Regeneration. But mark you, please, that it is not the way that saves but God Himself through Jesus Christ. It is our duty to make plain the way, but point the soul to Christ alone for salvation. The way is for saints to study and teach, but Christ is the sinner's only hope—preach Christ. I knew next to nothing about "the way" when I first believed. I only knew that Jesus died for sinners, and felt that that meant me.

E. L. Wesson.

Antioch Meeting.

Sunday, the 22nd of August, our annual protracted meeting commenced. A large congregation assembled, and Rev. W. N. Hamilton preached from these words, "Abide with us for the day is far spent." The Master had surely been abiding with him, for every word seemed to show that he had come from His immediate presence. As he gave to us the sweet messages we felt "our hearts burn within us," and yearned to have the Savior dwell with us forever. Oh! the power of the words, the earnestness of the manner, and the wondrous pathos of the thoughts that pointed to a life of consecration. They thrilled the soul and made us long for higher and holier things.

In the afternoon his subject was "Meeting God Face to Face." He made it appear so easy to commune with the Father as a child would come to its earthly parent. As we listened we drew nearer and nearer to the Master, till we could almost touch his garments. Day after day the sermons were replete with precious thoughts and the most tender pleadings, still he did not fail to picture the awful consequences of a failure to perform our obligations. We all feel that he has been a great blessing to our church and community. Though we had no great ingathering yet we believe the good seeds have been sown in honest hearts that in Christ's own good time will yield an abundant harvest. We showed appreciation of his services by a contribution amounting to \$52.25. May he be spared many years to work for Jesus and may his life and soul be filled with the richest blessings of Heaven.

Bro. Hamilton brought with him his singer and helper (Mr. Estes) and on the first day he organized the choir and began to drill in Gospel singing. He has a wonderful voice and throws into it all the vim and feeling possible. He sang several solos, one especially "Can a boy forget his mother's prayer," was rendered so touchingly that it melted every heart, and caused the wayward boy to long to bow at mother's knee and feel again the soft touch of her loving hand. The music began immediately to improve under his leadership till finally the grand harmonies seemed to float away to the battlements of Heaven and we fancy the angels stooped to listen to the inspiring strains.

The services closed Friday eve and our pastor, Harry Dana, gave us a logical, convincing and Scriptural discourse on the subject of baptism, after which he led down into the water two dear, sweet girls who arose to walk in newness of life.

E. C. Bolls.

Utica.

Our meeting closed here on the 19th. Rev. J. J. Smylie did the preaching. Our people were very much impressed with his preaching. He preaches man's total depravity, salvation wholly of grace, justification by faith, the Christian duty and privilege to abstain from even the appearance of evil, as he is kept by the power of God through faith unto salvation ready to be revealed in the last time. He leaves our church much strengthened and encouraged with two accessions. I baptized my only son, E. W. McLendon, Jr., last night. He is a bright little boy nine years old. Praise the Lord.

E. W. McLendon.

College Tidings.

I am still in far away Massachusetts. This is a long way from Mississippi College with most folks, but not so with me, for I carry the college in my heart. I do not believe that I could have spent this six weeks to any better advantage for the college than I am spending it here.

First, I am gaining physical vigor and getting ready for strenuous work. Second, I am seeing other great institutions and getting my ambition up, as well as getting lots of new ideas. A college president needs ideas! Third, I am breathing historical and literary inspiration in the very air. It is here and you have to breathe it.

The people here have been exceedingly kind. The church I am supplying has many of the Lord's chosen in its membership. It is a great church of over seven hundred members. The pastor, Rev. Dr. Garton, is evidently a splendid man and preacher, though it has not been my pleasure to meet him, as he is away on a vacation. His people love him.

Our registrar Mr. P. L. Berry, continues to write encouragingly about college prospects. He expects Mississippi College to be full of boys and Hillman to be full of girls next session. "So mote it be!" Amen! They were never before so well prepared to take care of students and prepare them for life.

We hope to leave New York on the return ship "Comus" for New Orleans Sept. 1, at noon. We hope to reach Clinton Sept. 6, and plunge immediately into incessant work.

Remember that Mississippi College opens Wednesday, Sept. 15; Hillman, Wednesday, Sept. 22. With heart felt longings for "Dixie," I am,

Yours for the upward move,

W. T. Lowrey.

2 Ossipee Road, West Somerville, Mass.

"From the Sticks."

I came to Mayton Jan. 1, 1909. Mayton is just a country post office fifteen miles from any point of the railroad—far enough away from the mad rush of business for people to have time to attend church services. I am supplying four churches, 1-4 time each—Rock Bluff, Mayton, Clear Creek and Antioch. These churches are close together and have combined to form a pastorate. We have 475 enrolled as members, a large number of whom stand, in my estimation, as the best people in the world. Our home and foreign mission collection amounted to about \$135. Our State missions collections are on now.

I have failed to do as much in this field in the way of personal work and pastoral visiting as I had hoped to, on account of the affliction of my companion who has been at the sanitarium the greater part of the year. There are yet over 100 non-church members in the territory of my churches. Our protracted meetings have been held at Antioch, Rock Bluff and Clear Creek.

Bro. N. A. Edmonds, of Lake, came to my aid at Antioch on Monday after the fourth Sunday in July and did the preaching till the close. The church was strengthened and will reap the harvest later. We had one for baptism here yesterday. Bro. Edmonds held the meeting for me at Rock Bluff and a glorious meeting it was, too. I could not attend but one day. The Lord was there in great power every day. Twelve

were baptized at the close of the meeting. Bro. Edmonds is a great young preacher and it's a Gospel feast for any church to have him with her.

At Clear Creek the pastor did the preaching and the Lord blessed the church with thirteen accessions—twelve for baptism.

We begin our meeting at Mayton Saturday before 5th Sunday. There are about 25 lost persons in the community. Pray for us that God may use us to lead them to Christ ere the meeting closes.

The Rankin County Association convenes with Rock Bluff Church Tuesday, Aug. 28. Come over Bro. Editor, I want my people to take and read The Baptist Record.

In His name,
C. E. Bass.

United Kingdom Baptist Letter.

(Special and exclusive to The Baptist Record from our London correspondent). Besides the Baptist pure and simple there are in this country, as elsewhere, a number of adjoined Baptist Churches. Some of their names may at times occur in these letters and so a reference here to their special significations may not be out of place.

The Strict Baptist is a member of a community in which membership is strictly limited to persons who have been baptized upon their profession of faith. The Strict Baptist is usually very Calvinistic, but the term refers to the condition of baptism as an essential to fellowship.

The Open Communion Baptist Church man is a believer who is Baptist in principle but exercises his freedom in inviting members of other churches and in fact all believers in the Lord Jesus Christ to unite with him at the Lord's table. He restricts membership usually to baptized persons and it is interesting to note that modern trust deeds frequently have provisions made in them for this type of ecclesiastical organization.

The Particular Baptist here as elsewhere is a member of a community of believers who hold the doctrine of particular redemption that the Lord Jesus Christ died, not for all men, but for those who will be eternally saved.

Then we have (in opposition to this) the General Baptist Church body which holds the doctrine of general redemption, that is, that Christ died for all. General Baptists have exercised great liberty in the matter of creeds. At the present time the few churches remaining of this order are practically Unitarian or so broad in their theology that it would be extremely difficult to identify them with any other community except the British and Foreign Unitarian Association. The other General Baptist Churches were absorbed into the Baptist Union of England some years ago.

Special breadth is again shown in the Open Membership Baptist Church which receives into fellowship believers who have not been immersed.

Finally there is the Union Church which recognizes baptism by immersion besides other forms of baptism.

At times a group of Congregationalists and Baptists unite in a district to support a combined Union Church where it would be difficult if not impossible to maintain separate ones. In the end the Union Church becomes either Baptist or Congregational, usually the latter.

All these designations are cumbersome

and at times misleading. It would be difficult at times to distinguish between the Union Church and the Open Communion Baptist Church. At the Metropolitan Tabernacle, which is Particular Baptist, the communion service is open to members of other churches. Again, the General Baptists and the Particular Baptists appear to be broadening out into an indistinguishable whole.

The Rev. J. C. Carlile, the famous Metropolitan pastor, in dealing with this subject says that Baptists here could be divided into three classes: The very particular the not so particular, and the not at all particular. Very frequently the only reason for retaining these old nicknames lies mainly in some historic reason.

Service in Churches.

Baptists are never safe when they accept authority outside of the New Testament, except as reference. We are suffering as a denomination from importations, not from Judaism only, but from Roman Catholic assumptions. There are sects of Christians that go further than we do, but that is no excuse.

The early disciples did not even build synagogues, much less temples. They met in "upper rooms" and public places: their mission was to "go," not to worship in the temple. Disciples were to be instructed for service, not for worship. Note what the Savior declared to the woman at the well. Yet a notice appears in one of our papers that a Baptist church is going to build a "temple."

Through fear of using undue influences over faith, we fail to educate in the doctrines we hold. As a consequence the Baptists are generally misunderstood and often misrepresented. We regard the Scriptures i. e., the Old Testament, as "profitable" for reference and proof of Christ's Messiahship. Paul does not say teach the law and the prophets, but "Preach the Word."

Our preachers fail to impress salvation by grace and the mission of the church. Hence laymen do not press forward in "every good word and work." Too many are hearers only and some are quite seldom at service of any kind. We get little credit for doing even what is done; because we do not report to the secular press, like workers of different faith.

Notwithstanding all this, Baptists are growing marvelously. In educational matters they are in the lead; in numbers they surpass all other denominations of evangelicals, with one possible exception. Our mode of dismissing members is a serious drawback, as statistics necessarily leave out "trunk Baptists," who number way up in the thousands. Then our church clerks fall far short of their duty, through negligence or forgetfulness.

Centralization is a natural outgrowth of city life. We have begun to realize that they must be the center of missionary operations. Church privileges must be taken to the people: all will not go to one big house. Further, they cannot be developed in one congregation, in service. Besides, co-operation with others in Christian work, outside of the church, where no sacrifice of principle or faith is involved, is desirable for fluency, as well as information. A church that does no service, according to teaching, "is dead."

L. A.

News in the Circle

MARTIN BALL.

Rev. H. Vermillion has accepted the position of evangelist by the State Board of Arkansas. He will begin work Oct. 1.

The Ervay Street Church, Dallas, Texas, will begin the erection of a \$70,000 meeting house in September. Another evidence of the greatness of Texas.

At Red Bluff, Texas, Pastor A. W. Gunn did the preaching in a recent meeting. There were 21 additions—18 by baptism. The church was wonderfully revived.

Rev. R. L. Breland is aiding Pastor Hill in a meeting at Stratton this week. He says: "The outlook is fine for a good meeting—a hard field, but God is all-powerful."

The Baptist Flag has pronounced the doom of the Southern Baptist Convention. It says "They have seen the hand-writing on the wall. What shall we do? Quit, we suppose."

This scribe is spending this week with Bethel Church, Yazoo county, in a meeting. Rev. J. P. Hickman, pastor. Several men are seeking the Lord and showing much interest in their salvation.

Dr. M. P. Hunt, of Louisville, has declined the calls extended him from Chickasha, Okla., and Atlanta, Ga., and will remain in Louisville. He is doing great things in this great city.

Rev. L. F. Gregory has just closed a great meeting at his church in Kilmichael. 21 additions to the church. It was considered the greatest meeting ever held with the church. Pastor did all the preaching.

Dr. Geo. W. Truett has just closed a great meeting with the cow boys of Texas at the Madera Canyon. Many were saved. What a wonderful resourceful preacher is this pastor of the First Church, Dallas.

Pastor J. E. Quin has just closed a glorious meeting at Carson with Pastor J. O. Buckley. He will aid Pastor Jeffery at Arm next week. The Lord is wonderfully blessing Pastor Quin's labors this summer.

The First Church, Waco, Texas, is endeavoring to secure Dr. S. J. Porter, of the Foreign Mission Board, to succeed Dr. A. J. Barton. He is well suited to the position of assistant secretary. Why not let him stay?

The First Church, Greensboro, N. C. Dr. J. L. White pastor, makes a wonderful report to the association. Total contributions for the year \$28,450. There were 138 additions to the church, 79 by baptism during the year.

Pastor W. M. Morgan, of Shaw, writes: "I have just closed a meeting with the church at Dockery, W. M. Reese pastor, in which there was received into the church 33 new members—26 by baptism and 7 by letter."

Rev. Robt. A. Burdett has been compelled to have his body put in a plaster cast, on

account of a serious spinal trouble. He has had to resign the pastorate of the Los Angeles Cal., Temple Church, but the church has called him as pastor emeritus.

Dr. J. M. Carroll, of San Marcos, Texas, recently said: "The possibilities within the reach of Texas Baptists today are simply staggering in their immensity." We guess they are, when we remember what has been done and what remains to be done.

Rev. H. W. Rockett, of Sallis, says: "I helped Bro. H. M. Whitten in a five days' meeting at Pleasant Ridge Church. There were 8 additions, all adults—4 of them from the Methodists. We begin our meeting at Sallis today. Bro. J. P. Harrington, of Aberdeen, will be with me."

Several of the papers mentioned the fact that Dr. W. P. Throgmorton had abandoned the idea of establishing the New General Association. The Baptist Flag thinks the adherents to the S. B. Convention are alarmed and that the Convention has been weighed in the balances and found wanting.

Sympathy and Prayer.

We cannot reply by letter to all the friends and brethren, both in and out of the State, who have written us letters expressing their sympathies and prayer for us in our deepest sorrow. Words cannot express our thanks. Please accept this expression through our paper.

Fraternally,
Chas. L. Lewis.

New Prospect.

We have just closed a good meeting at New Prospect, in Monroe county. Church greatly revived. 30 additions, 23 by experience, 7 by letter.

We are in a meeting at Sallis this week with Pastor Rockett, 8 additions to date, with great interest, and we believe many more will follow. Pray for us.

J. P. Harrington.

Galilee.

On Saturday before the third Sunday in August I began protracted meeting with Galilee Church, near old Rockport. G. W. Riley of Jackson did all the preaching. The meeting continued six days. I baptized four and one awaiting baptism.

The opinion of all is that it was the best meeting ever held with this church in that old troubles of long standing were settled and excluded members returned to their first love. I have had many to help me, but I consider G. W. Riley the best I ever had. He helps pastor as well as people. The church by unanimous vote invited him back next year.

J. M. Cook.

Magnolia, Miss.

Caseyville.

The Philadelphia Church at Caseyville in Lincoln county has just closed a revival meeting. And the brethren feel that it was really a revival, and they closed the meeting in high hopes of doing greater things in the future. They are greatly in love with their pastor, Bro. T. J. Furniss, and he in turn is very much in love with them. A noble people with a noble pastor—no wonder they love each other.

The writer had the pleasure of assisting in the meeting. He was ordained at Philadelphia, and was for a time pastor there. Of course he loves those good people who have been so kind to him. It was an enjoyable week spent among them. May God bless Caseyville.

Yours in Christian love,
T. W. Green.
Lexington, Miss.

Hermanville.

On the second Sunday in August we began our meeting at Hermanville. Rev. E. S. P'Pool, at one time pastor here, but now of the First Church, Huntsville, Texas, was with us, and for eight days preached the Gospel with simplicity and earnestness.

Bro. P'Pool is an earnest worker, and the Lord has wonderfully blessed his labors, not only here, but in other places.

This is a hard field, but the Lord blessed the Word. As a visible result of the meeting there were five accessions to the church, two by experience and three by letter, but we feel that seed were sown for future harvest. Eternity alone will reveal the true results of the meeting. All glory be to God from whom all blessings flow.

May the Lord continue to bless Bro. Pool in the great work in which he is now engaged.

Fraternally,
F. C. Foster.

Bro. Wesson's Texts.

Thanks to Bro. Wesson for the texts of Scripture bearing on the subject in hand. If I need further help I hope he will again assist me.

John 1:9: "That was the true light, which lighteth every man that cometh into the world." As I understand it, the same thought is expressed in the Revised Version, Modern Speech New Testament, and Emphatic Diaglott, only a slight difference in the arrangement of words. But Godet seems to express a different thought from all the rest, to-wit: "The true light, which enlightens every man, came into the world."

In the other renderings it is the all men coming into the world that are enlightened. According to Godet it was the true light that came into the world, which enlightens every man. This latter interpretation seems to comport with Titus 2:11: "The grace of God that bringeth salvation hath appeared to all men," or R. V., "The grace of God hath appeared bringing salvation to all men," or Emphatic Diaglott, "The saving favor of God is manifested for all men." No! To use Bro. Wesson's own expression, we do not know how much light is given to each one, nor whether all are enlightened alike. There is, however, one thing that we do know. God is good and will judge all men in righteousness.

But the most pitiable case of all is, the man or men who live beneath the shadow of church spires, and under the sound of church bells, with Bibles in reach, who daily turn their backs to the overtures of mercy, crucifying the Son of God afresh and putting him to an open shame. If there is no forgiveness for such in this world there will certainly be none in the world to come.

J. R. Sample.

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The Best of a Nation's Bakeries—
The Best of a Nation's Bakers—
The result—*

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He that despairs measures Providence by his own little contracted model.—South.

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THE BAPTIST RECORD,
Jackson, Miss.

Few of us ever get old enough to know better.—The Philadelphia Record.

Nature is too thin a screen; the glory of the One breaks in everywhere.—Emerson.

A picture of One's Voice.

An exchange suggests the following, which one may easily test for himself:

To take a picture of your voice, it is only necessary to tie a sheet of thin, strong paper over the wide end of a trumpet. Hold it with the sheet of paper upward, take a thin pinch of white sand and place it in the center of the paper, hold the trumpet vertically above your face, and sing a note into the lower end. Do not blow, but sing the note. Lower the trumpet carefully, and look at the sand. You will find that the vibrations of your voice have scattered the pinch of sand into a beautiful sand picture. Every note in the musical scale will produce a different picture, so you may produce a great variety of them. Some of these pictures look like pansies, roses and other flowers; some like snakes, and others like flying birds. In fact, there is no limit to the vibration.

A Philosophical Invalid.

Teddy had a very sore throat, so he had to take some medicine every two hours. It did not taste bad at all, but still it was medicine: so Teddy thought he must make a face whenever he took it, and mamma must give him a lump of sugar, and pity him a great deal besides. But once when mamma gave him the medicine Teddy did not make a face or ask for any sugar.

"You are getting used to it, aren't you, Teddy," said mamma.

Well, not 'actly," said Teddy; "but I've been thinking. You see, Jack an' me used to go to the nasturtium bed and eat the seeds. My! they 'most bit my tongue off! But we just ate 'em for fun. Then we used to go down by the brook and eat wild grapes. They were so sour they made my teeth feel just like the crazy-bone in your elbow when you hit it, but I thought it was fun to have 'em feel so. Then we used to eat acorns. Oh! ain't they bitter! But we ate 'em for fun. So I make believe that I'm taking this medicine for fun, and then it tastes all right."

Mamma kissed the philosophical little invalid, and said he should have the sugar all the same.—Ex.

To Drive Out Malaria

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HER DUTY

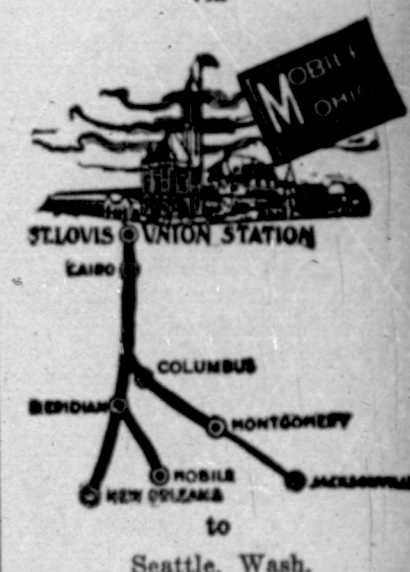
"I feel it my duty," writes Mrs. Martha Dingus, of Lykins, Ky., "to inform you what Cardui has done for me. I have been a chronic invalid for years. I reckon I have had about every ailment that women are heir to. I have doctored a great deal with a great many doctors, as we have traveled a great deal in search of health, yet received but little benefit and got no better."

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If you're ill, don't wait until you have suffered for years before taking Cardui to relieve you. Isn't it your duty to spare yourself this pain? Get Cardui at once. All reliable druggists sell it.

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WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.).

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian.
President of Central Committee.

Mrs. W. R. Woods, Meridian.
Secretary of Central Committee.

Mrs. W. S. Smith, Meridian.
President of Sunbeam Work.

Mrs. Martin Ball, Winona.
President of Young Woman's Auxiliary.

Officers of Annual Meeting

Mrs. J. D. Granberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice President; Mrs. G. W. Riley, Jackson, Recording Secretary.

Radiance.

The mighty master, Michael Angelo,
While working with his chisel,
oft was known

To place above his head a candle
prone,
That every stroke should be with-

in its glow,
That he across his art should
never throw

The shadow of himself; but
carve each stone
In free accord with promptings

from the Throne
To his responsive genius here be-

low.

So may Thy love above my fore-

head shine
That neither shadows of a
weary mood

Nor dark reflections of a sor-

rowed mind
Shall mar the lives God wills me
to refine.

But ever may Thy loving spirit
brood
O'er all my daily toil for hu-

man-kind.

Last summer in company with a number of friends, I visited the fine observatory at Lake Geneva, where is to be found one of the largest telescopes in the world. A learned professor explained to us the various parts of this marvelous bit of mechanism, but so limited was our knowledge of telescopes that had we not exercised our faith in the wisdom of the purchaser, I fear \$65,000 lens would have seemed a great extravagance. A scientist would easily understand that a \$65,000 lens would make possible a diffusion of knowledge on astronomical subjects worth a hundred times that amount.

Five million dollars a year for foreign missions? Yes but that is laying the foundation of char-

acter for two-thirds of the human race, is opening up continents, transforming governments, enriching literature, and hastening the day when the prodigal planet scarred and marred by sin, shall be radiant with the fulgence of the glory of Him who said, "Go ye and make disciples of all nations."

Can you, as one who wishes to be an all-around, well-educated Christian young man or woman afford to be out of the Mission-Study class?

The Wealth of the Pope.

In the part of the Vatican which is open to visitors, one may gain an approximate idea of the vast wealth of the pope. In the council chamber are displayed the high-price presents received by him from kings and princes. And then, beside the wealth of the vatican, the church owns more than 80,000,000 francs of railroad stock in Italy. Yet all the while, at regular intervals in the United States, are calls for Peter's Pence, that the poor people of this land may contribute toward the steady stream of funds that pour into the papal coffers for the support of the distant, foreign and expensive court.

A Force in France.

In Grasse, France, which is situated on the famous Cornice Road six thousand feet above the Mediterranean, there is no Protestant church, but a band of Christian young people has its headquarters there, and is doing a very notable work in the region round about. They call themselves "The Society of Christian Activity." They hold meetings for instruction and prayer in various places, and frequently go on evangelistic tours.

A Text for the Holidays.

Do not avoid and forget God all through your holiday. Keep that friendship in repair. Make appointments with Him and He will keep them with you. In the gardens, by the river-side, in the wood, on the hill-top, enter into matters at some length and depth with Jesus Christ. And if there is any misunderstanding or any controversy between you and Him, refuse to return home till it is all set right. Resolve to do that. Set out on your holiday with that in your heart, and you will have as good times in Scotland as the disciples ever had with Jesus Christ up in the highlands of Israel.—Alexander Whyte.

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Royaline Medicine Co., Ltd., New Orleans, La.

How Boys Learn to Be Kings.

Little boys who expect to be kings and emperors when they grow up have a hard time of it. Many other children who think that they have to study hard would deem their lot an easy one if they knew what little princes have to go through in order to be prepared to take their places in the world when they grow up.

First of all they have to learn many languages, at least four or five, and this before they are six years old, for they must be able to converse in the tongue of the guests who come to their court, not only with kings and princes, but also with ambassadors and foreign ministers and commanders of foreign vessels.

Besides they must learn a lot of history—the history of their own land and that of foreign lands. And they must know why wars are fought, and how they can be avoided; and, as they may be going to make history themselves, they must surely know as perfectly as possible how it is made. They must, of course, know what laws are for, and whether these

laws are good or bad.

But studying is not the hardest thing for a little prince. He is not allowed to be naughty like other children, because whatever he does is of so much more importance; and sometimes this is pretty hard.

The present king of Italy found this out when he was still very little—then they used to call him the Prince of Naples. The queen used to let the other little boys come and play with him, and of course he liked to have his own way just as does any little boy. His mother did not like this at all. She wanted him to be more polite than any of the other children, and to give up readily, and she never wanted the other boys yield to him merely because he was the prince royal. And this meant that he could never insist upon having his own way at all, unless the other boys let him have it of their own accord.

One day the Prince of Naples got into a real quarrel with one of his little playmates. The other boy said he did not think it was fair for him to insist upon having his own way, and it made

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MY FALL CATALOGUE OF Ready-to-Wear Clothing AND A USEFUL SOUVENIR

My catalog shows the very latest styles for Women, Children and Men—patterns you cannot secure at your local store for months to come. My catalog will be out September 1, and I want you to have one—want you to see for yourself the superior quality of my clothing and my low prices. I control the output of the largest mills in the country, and sell my goods to you at manufacturers' prices—just like buying at wholesale, only you get the retail quantity. The three articles below give an idea of my styles and prices.

No. A2074—Beautiful waist of back lustrous taffeta, made in the smartest style; yoke with stripes of taffeta crossed in the front, trimmed with large taffeta covered buttons. A Windsor tie finishes this waist. OUR LEADER

\$3.50 POSTPAID Regular price \$6.00.

No. A2068—This stylish waist is made of extra quality netted sleeves and yoke, high pointed collar trimmed with lace. The Grecian design of lace, outlined with ball trimmings extending over the shoulder and across the front, form a very attractive pattern. This waist comes in ecru or white. Please state which is desired. In ordering waists be sure to give bust measure. SENT POSTPAID FOR

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Latest style Gentleman's English Walking Hat in Olive, Brown, Plum, Gray, Blue or Black—raw bound or stitched. (State which is desired; finest material and best workmanship, with outline and outlook anything you've ever had. Give size and color desired. Regular price \$3.50, my price

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If you will send me your name and the names and addresses of two of your friends who would like to see my catalog, I will put all names down for the first edition and, in addition, will send you NOW a useful souvenir.

My garments fit and wear like they were tailor made, and my prices are lower than those charged by retailers for the ill-fitting, inferior kind.

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BELLS.

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no difference who he was, because the queen wanted them to play, fair.

Then the Prince of Naples got just as angry as a little American boy might when playing with the boys in his "crowd," and he said: "I don't care! You can have your own way now, but when I'm grown up and get to be king I'll have your head cut off."

Of course, there was always some grown-up person around when the children played, to see that they kept out of harm, for if anything had happened to the prince royal it would have been a terrible thing. The prince's governor was present; he overheard this remark, and repeated it to King Humbert and Queen Margaret. Then the king and the queen sent for the Prince of Naples, and they talked to him very seriously. They told him that he should never, never, never dare to say such a thing again, and he should not imagine that when he was grown he could cut people's heads off for the fun of it.

Notice.

Dear Sisters.—A number of letters have been received from missionaries desiring boxes and we would be glad to have the societies write for them in order to begin work on the box before cold weather. Let us hear from you and full instruction will be given in regard to sending, contents, etc.

Mrs. W. R. Woods,
Sec. Gen. Com.

From Mrs. W. A. McComb.

The "Policy" of W. M. U. of Mississippi for 1909-1910 are being distributed by our corresponding secretary, Mrs. W. R. Woods, of Meridian, and was also published in The Baptist Record the first week of August. A copy should be had by every society in our State, that it might be read and discussed at some regular meeting and plans made for the individual carrying out of said Policy. It is absolutely necessary for each society in the State to do this, or the Mississippi W. M. U. cannot report the raising of her apportionment when the great hosts meet together at Baltimore in 1910.

The convention year will have been half gone when our own State Convention meets in November at Winona. Therefore we must not wait until then to decide what we can do, but should decide now what shall be our part in carrying out the apportionment made for the Mississippi women at the Louisville convention.

The Policy sets forth in a clear and forceful way what is expected of us as a State, so that there shall be no necessity of any society waiting until November to make pledges, consequently let us go to work now so that when our

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State Convention does meet, we can report at least half of our apportionment already raised. We must do this or else crowd into six months a great deal of work. And we all know that delayed duties are hard to perform. With the motto for the year in our hearts let us arise with a will and go to work in earnest. Motto: "The people that know their God shall be strong and do exploits." Still I am learning—Motto of Michael Angelo.

'Tis sad work to be at that pass, that the best trial of truth must be the multitude of believers, in a crowd where the number of fools so much exceeds that of the wise.—Montaigne.

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W. I. THAMES,
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Hattiesburg, Miss.

Deaths.

Myrtice Hawkins.
Little Myrtice Hawkins, daughter of Mr. and Mrs. Mack Hawkins of Mobile, Ala., died at the home of her grandparents, Mr. and Mrs. E. J. Till of Rankin county, Miss., on the night of August 12, 1909, aged 8 years and 4 months.

She took the cup of life to sip.
Too bitter 'twas to drain;
She put it meekly from her lips,
And went to sleep again.
E. B. Steen.

John H. Stigler.
From his home in Lexington, Miss., on the morning of August 16, Bro. John H. Stigler was called to be with his Heavenly Father. For a number of years he has been one of the leading citizens of Holmes county. He lived a long and useful life, being sixty-eight years of age on the 11th of June. He became a Christian early in life and was a member of the Lexington Baptist Church at the time of his death.

A devoted wife, two daughters, two brothers, one sister, and a host of friends and loved ones mourn his departure. Lexington has lost a worthy citizen, the Baptist Church a loyal member, the home a loving husband and father.

May all who sorrow look unto Him who is the God of all comfort.

T. W. Green,
His Pastor.

Lexington, Miss.

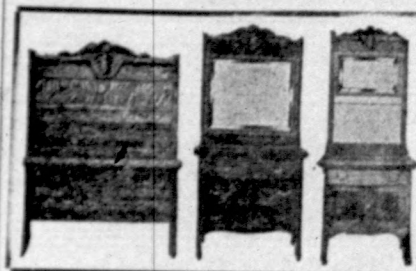
What They Grinned.

Mrs. Grant was undoubtedly the disciplinarian in the family, and Mr. Grant who was a very busy lawyer, was regarded by the two children as one of themselves subject to the laws of "Mother." But one day Mrs. Grant became very ill, and at luncheon Mr. Grant who felt that the children were already showing signs of "running wild," felt obliged to reprimand them.

"Gladys," he said, "stop that immediately or I shall have to take you from the table and spank you."

Instead of making the impression he had fondly hoped to do, he saw the two little imps glance in a surprised manner at each other and then simultaneously a grin broke over the faces of both culprits, and Gladys said in a voice of decisive glee:

"Oh, George, hear father trying to talk like mother!"—August Lippincott's.



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As direct representatives of the manufacturers of all the furniture we sell, we are able to offer unparalleled bargains. No other furniture maker can match our prices. Profits of dealers and salesmen completely eliminated. The furniture goes direct from the factory to your home.
The bed is solid oak, 78 inches, with a 16 inch quartered panel in headboard and 3 1/2 inch quartered roll on foot. The dresser measures 48 by 20 inches on the top, has four drawers, all well quartered oak top drawers, with a French beveled mirror 24 by 30 inches. The washstand has a shaped top 22 by 19 inches, full well quartered oak top drawer and French plate mirror 12 by 20 inches. This suit would retail anywhere for \$35. Money refunded if not satisfactory. Goods shipped anywhere securely packed. Send your order at once—you will never have another chance.
Tennessee Valley Furniture Company,
New Decatur, Ala.

Hats in the Baggage Car.

As we glanced at the above heading we thought the first word must have been mis-printed. Knowing the growing tendency on the part of railroads to relegate personal property of many of their patrons to the baggage car we were curious to learn if any new ordinance had been promulgated. We were somewhat relieved upon reading the following notice, which is one of the Swiss railway regulations as taken from the New York Sun:

"Ladies' hats more than 31-1/2 inches in diameter will, according to Article 117 of the railway tariff, henceforth be regarded as wheels. Any lady wearing a hat of larger dimensions, who desires to travel by a Swiss passenger train, must either ride in the luggage van or deposit her hat with the luggage guard and enter the passengers' carriage bareheaded."

Considering the unforeseen events of this world, no human condition should inspire men with absolute despair.—Fielding.

Mark Children's Clothes.

Name on Rubber Stamp, Indelible ink outfit sent promptly upon receipt of 50c. Dixie Seal & Stamp Co., Atlanta, Ga.



To The Clerks of Associations:

As the time for the meeting of your Association is drawing near, we wish to call your attention to the fact that our printing office is equipped with Linotype Machines, New Presses, New Type, and men who thoroughly understand the art of getting the best results in the shortest possible time from them. It is no longer necessary for you to wait on the small printer until "patience ceases to be a virtue" and then receive your Minutes poorly printed, and on a poor quality of paper, that cannot possibly give you satisfaction. We are making this class of work a specialty, and in addition to getting the very highest class of printing, we get them out for you PROMPTLY, and the probabilities are we shall be able to SAVE your Association some money. Wouldn't it be advisable for you to send us a copy of your last Minutes and let us quote you a price, so when the Association meets you will have something definite before you? The time is getting short; we hope we shall hear from you soon. Thanking you in advance, and assuring you our prompt attention to any inquiry, we are,

Yours truly,

Hederman Brothers,

Corner Pearl and Congress Streets

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A New Way to Can Tomatoes.

Last summer I tried a new method of canning tomatoes, and it proved so satisfactory that I want to pass it on. Scald and peel the tomatoes as usual. Have the cans sterilized, place the raw tomatoes in them whole, pour in boiling water to fill the cans, running a knife around the cans, so that all the crevices are filled, then put on the cover. Place the cans in a boiler or large vessel, pour in boiling water till it reaches the neck of the can, put the lid on the boiler wrap it with a blanket or rug, and leave until the water is cold, which will be next morning. The cans are then ready to put away. I did not lose a can out of forty quarts. When the cans were opened, the tomatoes were whole and firm enough to slice easily.—Woman's Home Companion for September.

Grandpa's Reason.

Two little boys that come from town
Manage to turn things upside down;
Active and stirring lads are they,
Truly American lads, we say!
Round the garden, up in the trees,
Down the grass, skipping the bees;
Pulling the flowers, hollyhocks tall,
Digging in dirt, climbing and all
Such things you know as two boys like—
Even up the hen-house roof they hike,
Losing the hammer, shovel, broom;
Waiting nails littering the room;
Walking on skates, chasing the cow;
Scaring the chicks—where are they now?
One on the grapevine trellis high,
One is standing sedately by!
Do you know why these lads can make
And leave such havoc in their wake?
My daughter is their mother dear,
They are my grandsons, do you hear?
That's why two lads that come from town
Manage to turn things upside down!

—Christian Observer.

The despotism of custom is on the wane; we are not content to know that things are; we ask whether they ought to be.—John Stuart Mill.

If your spirits are low, do something: if you have been doing something, do something different.—E. E. Hale.

In the eyes of a wise judge proofs by reasoning are of more value than witnesses.—Cicero.

We must delve to find.—Rowan.

A Smart Bird.

"George, that bird wants you to do something for her," said a lady to her husband in Brattleboro Vt. And it certainly seemed so, for the bird would hop toward the man from the garden to the house, fly back, then hop toward the man again, repeating his action so many times that the more observing woman began to think the bird was in trouble and was seeking help. And sure enough, for taking the hint at his wife's suggestion, the man followed the bird, who flew to a seed box in the garden, covered with mosquito netting to keep the bugs off the young squash plants, which had just come up. There happened to be a hole in the netting and the bird's mate had gone through it, possibly in chasing a bug through the air, and could not get out again. The kind-hearted, and very much interested man soon discovered the trouble, lifted the netting off the box, and Mr. Bird flew out, joining his happy mate in a tree over the man's head. And such a duet of praise as those two birds sang, after talking the matter over a bit between themselves and congratulating each other! It seemed as though they tried to pay the man for his trouble and kindness, paying him in the only coin they possessed—their own glad song.—Uncle Frank.

What is holiness? Holiness, in the Scriptural sense, is:

Not freedom from all sin, but freedom from the necessity of sinning.

Not infallible judgment, but sincere endeavor to follow a Higher wisdom.

Not freedom from temptation, but power to overcome temptation.

Not absence of physical infirmity, but triumph over bodily affliction.

Not absence of conflict, but victory through conflict.

Not freedom from the liability of falling, but gracious ability to prevent falling.

Not impossibility of progress, but deliverance from ever standing still.—G. Campbell Morgan.

The value of a principle is the number of things it will explain; and there is no good theory of disease which does not at once suggest a cure.—Emerson.

A WOMAN'S APPEAL.

To all knowing sufferers of rheumatism whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify. No change of climate being necessary. This simple discovery banishes uric acid from the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, South Bend, Ind.

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The Gates of Dawn.
(In memory of my brother, Mark M. Lightsey, who died August 6, 1909).
A manly soul who builded well,
From mortal sight has gone.
So gently did our loved one pass
Beyond the gates of dawn.
For him life's sunset had no fears,
And his unblemished soul,
In peace passed through the shadows dear,
To dawn's pure gates of gold.

These gates were opened wide
for him,
And his spirit pure and bright,
Found a sweet and happy welcome
In a mystic land of light.

Loving hearts so sorrow burdened
Bow in faith "beneath the rod,"
Down life's way in shadows dreary
We must ever bravely plod.

Our loved one, who had journeyed
Nobly down the way of Life,
Day by day so grandly builded,
Heeding not the great world's strife.

His dear memory—it will guide us
As we journey on the way.
It will be our inspiration
Till the closing of Life's day.

When life's twilight shadows gather,
And death's night is stealing on,
We will find our loved ones waiting
For us at the gates of dawn.
—Ada Christine Lightsey.
Daleville, Miss.

Opportunities Passed By.
Mr. Sidener had made his first public speech. He waited for his wife's verdict, but she was strangely silent. He had expected her to say, "Oh, it was simply great, Eddy!" But they were half-way home, and she said nothing. "Well," he began awkwardly, "what did you think of my speech?" "What you said was all right," she answered with guarded enthusiasm. "But it seemed to me you didn't make the most of your opportunities." "Opportunities," repeated Mr. Sidener. "What do you mean, Effie?" "Why," Mrs. Sidener replied, "You had ever so many chances to sit down before you did."—Exchange.

Two Questions.
The butterfly said to the katydid, "I always wondered why, since butter has no wings at all, they say 'the butterfly'!"

The katydid replied, "Alas! To me the reason's hid; But can you tell me what it is they say 'the katydid'?"
—Selected.

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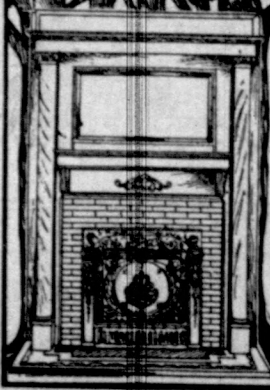
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"In ten days I was well, sound and healthy—and could sleep soundly." This is the substance of what most of the patients say who receive treatment for the drug or liquor habit at Dr. Woolley's Victor Sanitarium in Atlanta, Ga. These are exactly the words of a man who was an habitual drinker and frequently drank a quart of whiskey a day. After eight years' continuous intoxication he went to Dr. Woolley's Sanitarium with the result above described. People from all over the country go to Dr. Woolley for treatment. He has a great reputation founded upon the success he has met with in his practice of over 30 years.

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A Dog That Rings a Bell.

No animal in the world equals a dog as a faithful sentinel when it comes to "keeping watch and ward" in the interests of its master. Some dogs may be taught to perform duties of an unusual nature. Off the shores of Alaska, on a small, rocky island, is a little light station, connected with which is a fog bell. During the continuance of dense fogs, which frequently prevail, the bell is used to warn vessels of the danger of approaching too near the island and coast. The light keeper has a large and very intelligent Shepherd dog that answers to the name of Don Carlos. The dog has been trained to toll the fog bell when the weather is very heavy. So well trained is Don Carlos that, when the fog comes rolling in, he rushes, unbidden by the keeper, to the bell and begins to tug at the rope and to sound the alarm. This faithful fellow continues to do until relieved by his master. Don Carlos often takes his turn at the bell during the night when the keeper is busy looking after the light.

"I do not see how I could get along without Don Carlos," the keeper declares. "I am all alone, and have no other assistant, but I can always rely implicitly on my dog. He knows his duty and faithfully performs it, whether told to do so or not."—Nashville Visitor.

Our Own Accountability.

There are two words which ought never to be heard by children—"luck" and "chance;" the two verbal scapegoats on which are laid half the sins and follies of the race. If there is anything which is essential to the moral health and strength of a boy or girl, it is to plant deep in the consciousness the fact that this is an ordered world; that a man reaps that which he sows; that he secures the rewards for which he is willing to make the effort, and gains the prizes for which he is willing to pay the price in labor, self-denial, and struggle.—Hamilton Wright Mabie.

Bridget, told to clean the windows, washed them very carefully on the inside. Her mistress asked the reason for this omission, thinking perhaps she was too timid to sit out. Imagine the lady's surprise when Bridget exclaimed: "Shure, mum. I el'aned thim inside so as we could look out, but lift the dirt on the outside so's the people couldn't look in."

Irresolution on the schemes of life which offer themselves to our choice, and inconstancy in pursuing them, are the greatest causes of all our unhappiness.—Addison.

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School Children On Horseback.

At Manor, Texas, in that sparsely settled country along the line of the Houston & Texas Central Railway, I came to a large wood-colored building surrounded by a caravan of horses. I counted upward of fifty all saddled, and each hitched to a tree. Everything about the house was as still as death.

"It must be a funeral," I said. Suddenly the scene changed. The doors of the building burst open and out broke more than fifty children. "School's out!" they shouted, and a caravan of children scrambled for the horses.

In a moment the youngsters had mounted and were riding helter-skelter over the prairie. The Texas mustangs seemed to scent the frolic, and kicked up their heels as they galloped home with the school children. With their dinner-pails jingling on the pom-

mels of saddles, and their dresses and jackets waving in the wind, they looked like a mad caravan of Bedouins.

"How far did you come?" I asked a little tot who sat behind his sister on a speckled mustang.

"I tum dood way—I tum"—
"Why, he's come six miles," interrupted his sister. "Jimmy is only five years old. He doesn't know how far he does come." "But I live eight miles," said a little Lord Fauntleroy on a dancing bronco, "but I can ride it in an hour, and have done it in thirty minutes." Then he spurred his horse till he leaped away over the prairie.—New York World.

If you're afraid you will fail, you are half-way to the Land of the Has Beens. Stop thinking you can't succeed, and you've turned your back on Failure.

Rules of Color Harmony.

Much sound advice on the buying of rugs is contained in an article in the Woman's Home Companion for September. In regard to color it says: "A floor should be the lowest or darkest tone in a room, then the walls, and ceiling the lightest or highest. This is the natural way and the safest to follow as a general rule. It gives a feeling of firmness and solidity to the floor, whereas, if the order is reversed, and the floor is lighter than the ceiling, one feels that the ceiling is coming down on one's head and that dodging is the only way to escape a blow. The floor should support the walls in color as well as in fact, but care must be taken not to make the mistake of thinking that strength of color is obtrusiveness of color. Strength of color in the right place will make the scheme of decoration a successful and satisfying one, but obtrusiveness of color will make a hopeless failure of it.

"The chief color of the rug should be the chief color of the walls—not necessarily the same tone, but harmonizing tones of the same shade. If the walls are a soft yellow, a rug with different shades of brown, and to give the needed note of contrast, dull soft red and blues, would look well in the room. This kind of rug would also go well with green or blue walls. The proportion of the different colors in a rug may make or mar it for one's special use. In choosing a rug it is best to have a feeling of one predominant color, with the other colors adding the snap that contrast gives, and forming a harmonious and delightful whole."

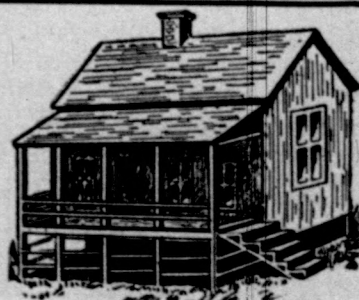
Heaven ne'er helps the man who will not act.—Sophocles.

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